

TENDER COUNSEL

AND

ADVICE,

BY WAY OF

EPISTLE,

TO ALL THOSE WHO ARE SENSIBLE OF

THEIR DAY OF VISITATION,

AND WHO HAVE RECEIVED

THE CALL OF THE LORD.

By the Light and Spirit of his Son in their Hearts, to partake of the great Salvation; wherever scattered throughout the World: Faith, Hope, and Charity, which overcome the World, be multiplied among you.

By WILLIAM PENN.

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TENDER COUNSEL AND ADVICE,

BY WAY OF

EPISTLE,

*To all those who are sensible of their Day of
Visitation, &c.*

My dearly beloved Friends,

WHO are sensible of the day of your visitation, by the light of the Lord Jesus in your hearts, and who have gladly received the holy testimony thereof, by which you have beheld the great apostacy, that is in the world, from the life, power, and Spirit of God; and the gross degeneracy that is amongst those called Christians, from the purity, self-denial, and holy example of Christ Jesus, and his primitive followers; and how pride, lust, and vanity reign; and

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how Christendom is become a cage of unclean birds : who have mourned under the sense thereof, and have cried in your souls, " How long, how long, how long, O Lord God, holy and true, will it be, ere thou takest to thyself thy great power, and reignest ! " To whom the world is become a burden, and the vanities and glory of it but " vexation of spirit : " who despise the things that are seen, which are temporal, for the sake of the things that are not seen, which are eternal : whose eyes look through and beyond time and mortality, to that eternal city, " whose builder and maker is God : " whose daily cries and travails are to follow Jesus in the way of regeneration ; to live as pilgrims in this world, for the sake of that glory which shall hereafter be revealed, that can never fade away, that you may attain unto the eternal rest of God. To you, my dear friends, to you it is, that the God and Father of him that was dead and is alive, and liveth for evermore, " Christ Jesus, the faithful and true witness, " who hath loved and visited my soul, hath now moved upon my spirit to write, and visit you with this epistle. Receive it then, and with it the endeared salutation of that love and life which are not of this world, but overcome the world. Great and frequent are my travails for you, that you may persevere and not faint,

faint, but endure to the end; that you may obtain that glorious salvation and redemption that is in Christ Jesus. Yea, for this are my knees bended before the God of the spirits of all flesh, that you may be entirely kept; that you may so run, as you may obtain; and to fight, as you may overcome; that an immortal crown and kingdom may be your portion, when all sins and sorrows shall be done away.

And that this you may do, hear my exhortation to you in the spirit of truth. Dwell in the sense that God hath begotten in your hearts by the light and spirit of his Son, who is now in you, reconciling you unto himself. Watch, that this blessed sense be preserved in you, and it will preserve you. For where the holy sense is lost, profession, even of the highest truths, cannot preserve against the enemies' assaults; but the gates of hell will prevail against them, and the enemy's darts will wound them, and they will be carried again captive by the power of his temptations. Wherefore, I say again, live and abide in that light and life which hath visited you, and begotten an holy sense in your hearts, and which hath made sin exceeding sinful to you, and you weary and heavy laden under the burden of it; and hath raised in you a spiritual travail, hunger, and thirst after your

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Saviour,

Saviour, that he might deliver you : that ye might be filled with the righteousness of his kingdom, that is without end.

Dear friends, God hath breathed the breath of life in you, and in measure you live ; for dead men and women do not hear, or hunger, or thirst ; neither do they feel weights and burdens as you do. The day of the Lord is dawned upon you, and it burneth as an oven ; you know it ; and all works of iniquity are as stubble before it : you feel it so, they cannot stand before the Lord : his judgments take hold of them and consume them. O love his judgments ! that with those of old you may say, " In the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee. With our souls have we desired thee in the night, yea with our spirits within us will we seek thee early : for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Part, part with all, my dear friends, that is for judgment, let him arise in your hearts, that his and your enemies may be scattered : that you may witness him to be stronger in you, than he that is in the world. If the desire of your soul be to his name, and the remembrance of him, you will love his judgments, and abide there the days he alloweth

alloweth for your purification. Behold his blessed visitation is upon you : his angel hath saluted you, and his Holy Spirit hath overshadowed you. He hath begotten holy desires in you ; I pray that they may never be extinguished, and that you may never faint. Wherefore look to Jesus, that is the author, that he may be the finisher. I testify for God, he has appeared to you ; yea, he hath said to you, as to Andrew, Philip, &c. " Follow me : " and I say unto you, follow him. Come and see where he dwelleth ; do not lose sight of him ; let him be lifted up in you, and your eye be to him ; who, wherever he is lifted up, draweth all such after him. And this is the reason why people are not now drawn after Christ, because he is not lifted up in their hearts, he is not exalted in their souls ; he is rejected, oppressed, crucified, and buried ; yea, they have rolled a stone upon him, and set guards, that he should not rise in them to judge them.

But blessed are you, whose eyes have seen one of the days of the Son of Man. Blessed are you, at whose doors he hath knocked, to whose hearts he hath appeared, who have received his holy visitation, who believe it is he, and not another ; and therefore have said in your hearts, with Nathaniel of old, " Thou art the Son of God, thou art the King of Israel ; "

Israel;" and with Thomas, "My Lord and my God." O what have you, my dear friends, to do, but to keep with him for ever! For whither should you go, the words of eternal life dwell with him? He is full of grace, and full of truth, and of his fulness ye have received grace for grace. And this is that grace which bringeth salvation to all that receive it, embrace it, and will be led by it. For it teacheth such, as it did the ancient Christians, to deny all ungodliness, and the world's lusts, and to live soberly and godlikely in this present evil world, looking for that blessed hope, and glorious appearing of the great God, and their Saviour Jesus Christ, who hath given himself for them, to deliver them from all sin, and to redeem them from all iniquity. You know that you are bought with a price; now you feel it, and in measure discern the preciousness of that price which hath bought you, namely, "the life of the dear Son of God." Grieve not his Spirit that is ready to seal you to the day of your perfect redemption; but give up your bodies, souls, and spirits to his service, whose they are, that they may be ordered by him to his glory.

I write not to you as to the world, for you are called out of the world by him that hath overcome the world; that as he is not

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of this world, so you may not be of this world. Come then out of it more and more, out of the nature, out of the spirit, out of the fruits, and out of the fashions of the world: they are all for the fire. Christ said, "The world loveth its own." Search, with the light of the Lord Jesus, what there is in you that the world owneth and loveth: for that is its own. And consider what it is, that the world is offended with: not with that which cometh from itself, of its own making and inventing, but that which crosseth its inventions; which is of another nature, and springeth from another root. O be not conformed to the fashions of this world, that please the lust, which grieveth the Spirit of God; but be ye renewed in your minds; and being so within, you will be as a new people without.

They that have been truly with Christ, are quickly discovered; they cannot be hid. So it was of old; the Jews said of the disciples, "These men have been with Jesus;" their speech and carriage bewrayed them; their outsides were not like the outsides of other men; they were not current with the fashions and customs of that time. Nor can they, that have been with Jesus, conform to the vain fashions and customs of this world; wherefore be not you, in any sort, of this world,

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but give diligence to make your holy high calling and election sure: "For many are called and few are chosen;" and the reason is, they are slothful servants; they hide their talent in a napkin, neglect the day of their visitation, and work not out their salvation with fear and trembling: and then the night overtaketh them, in which they can never work the works of repentance; and the things that belong to their peace are hid from their eyes for ever.

But the Lord forbid, that it should be so with any of you: no, no; I hope, yea, I believe, better things of you. And I am assured, that as you keep your hearts chaste to the light and grace, that with which you have been visited of the Lord, you shall be kept to eternal salvation. For they are saved that walk in the light: into the light the enemy cannot come; for the light is Christ Jesus, and the enemy hath no part or place in him; he is driven out from the holy place by transgression, and he is now a fugitive from heaven; but he goeth up and down the earth, seeking whom he may devour, whom he can catch and carry away with his baits and snares.

Wherefore, "Wo to the inhabitants of the earth;" that is, the earthly inhabitants, such

such as love and live in the earthly nature ; for all such shall be a prey to him, he shall have power over them, and keep up his kingdom in them. But those that receive and abide in Christ Jesus, the light, life, and truth are out of his reach ; they are in the “munition of rocks,” under the pavilion of the Lord, in the safe ark of the Most High God. However, he is permitted to tempt and try, till the time shall come, that he is not only trodden under foot, but also bound and cast into the lake, “that burneth with fire and brimstone.” And he is the greatest enemy to those that turn their backs upon him ; wherefore he watcheth to surprise them, that he might take them at unawares, and triumph over their failings. And for that reason Christ Jesus preached the *watch* earnestly, and with repetition, to his disciples.

Now, my dear friends, several things (or the enemy in several appearances), will attend you in this holy march you are making to the eternal land of rest ; of which I would caution you, that you may, none of you, make shipwreck of any of those holy beginnings you have experienced, by the light and Spirit of the Lord. Beware of vain thoughts, for they oppress and extinguish the true sense. These vain thoughts arise from the enemy’s presentations of objects to the mind,

and the mind's looking upon them, till they have made impressions thereupon, and influenced the mind into a love of them. This is a false liberty, a dangerous, yea, a destructive liberty, to the holy sense that God hath begotten in any. For as this is not received, but hindered by such thoughts, so it is not improved, but destroyed by them. The divine sense in the soul is begotten by the Lord: 'tis his life and spirit, his holy breath and power, that quickeneth the soul, and maketh it sensible of its own state, and of God's will; and that raiseth fervent desires in it to be eternally blessed. This is that which Satan rageth at; he feareth his kingdom; he findeth that he is come that will cast him out of his possessions. He crieth out, "Why art thou come to torment me before my time?" He is the father of vain thoughts; he begetteth them in the mind, on purpose to draw off the mind from that sense, and to exercise in it variety of conceptions, in a self-liberty of thinking and imagining concerning persons and things. Here he offereth his baits, and layeth his snares; and never faileth to catch and defile the unwatchful soul.

Now, if you should say, What are these vain thoughts? I tell you, my friends, all those thoughts and conceptions that either bring not real profit to the soul, or that
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grieve, hurt, or oppress that holy sense which is begotten of God in the soul. And that, by which thoughts are to be examined, is the light of Christ Jesus: "For as that which may be known of God is manifest in men, for God hath shewn it unto them," as saith the apostle Paul to the Romans; "So all things that are reprov'd, are made manifest by the light; for whatsoever maketh manifest, is light," saith he to the Ephesians. By this light of Christ Jesus examine your own thoughts; see whence they rise, from whence they come, and what they tend to. O friends, here is a mystery; and the evil one worketh here in a mystery! For where he cannot prevail to draw out the mind from its sensible habitation, to embrace his representations of old lusts and pleasures, that are wicked in themselves; he will present you with lawful objects, your outward enjoyments, business, and calling, and steal in upon your minds in the crowd of these lawful things, and there lay his snares hid and covered, and at unawares catch you.

My dear friends, blessed are they that see Jesus, their captain, going before them, and counselling and leading them in all their outward and lawful concerns, that they offend not. For this know, you may unlawfully think of lawful things, either in thinking on
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them unseasonably, when your souls should be wholly retired, and exercised in the Lord's light to feel his presence, in which is heavenly life : or in thinking on lawful things carelessly, not with regard to your guide : he that hath bought you throughout with his own precious blood, that he might have the government of your bodies, souls, and spirits ; that is, of your bodily concerns, as well as of the things relating to your souls and spirits. This prevents much harm and mischief in business and families, and preserveth the divine sense that God hath begotten, and the creature in it ; so that its fellowship and peace with the Lord runneth as a river, it is not stopped or hindered by the designs of the enemy. Or lastly, in thinking on lawful things excessively, too much, more than is needful, without just limits, thereby gratifying the fleshly mind, which is enmity with God, and that sense which he begetteth in the soul. O the mountains that are raised by such vain thoughts, betwixt God and the soul ! How doth the soul come under an eclipse, lose sight, and at last all sense, of the living God, like men drowned in great waters ! And thus many have lost their condition, and grown insensible ; and then questioned all former experiences, if they were not mere imaginations ; till at last they arrived at atheism, denying and deriding God
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and his work, and those that kept their integrity : for whom is reserved the blackness of darkness for ever, unless they timely and truly repent.

But when this subtle enemy of man's salvation seeth, that he cannot make you bow to the glory of this world; that all his snares that he layeth in the things that are seen, which are temporal, are discovered and broken; and that your eyes are directed to those things that are eternal: then will he turn accuser. He will aggravate your sins, and plead the impossibility of their remission: he will seem to act the advocate for the justice of God, that he might cast you into despondency, that you may doubt of deliverance and salvation. Many are the thoughts with which he perplexeth the sons and daughters of men; but this know, that he was a liar from the beginning: for the Lord doth not visit the souls of any to destroy them, but to save them. For this end hath he sent his Son a light into the world; and they that bring their deeds to it, are not of the devil, who hateth the light. Neither doth the Lord cause people to hunger and thirst after him, and not fill them with his good things.

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Be assured, my friends, wherever the Lord hath begotten desires after him, and wherever sin is become exceeding sinful, yea, a burden to the soul, the devil's kingdom is shaken, the prince of this world is begun to be judged, and God is at work for the redemption of that soul. Hearken not to the voice of the serpent, for that lost your first parents their blessed paradise: and with the same subtle and lying spirit he would hinder you from returning into paradise. But when he is herein disappointed, he shifteth his temptation, and presenteth another temptation, viz. That though you have begun well, yet ye will never be able to hold out to the end. That the temptations are so many, and the enemy so strong, they are not to be overcome by you; and that it were better never to profess such high things, than to fall short of them; this will but bring reproach to the way, and the people of it. Again, that it is curiosity, and spiritual pride, and conceitedness, for you to be thought better than others; with the like suggestions, on purpose to stagger your resolutions, and weaken your faith. Ah! he is a devil still, a liar, and a destroyer: look not to him, but keep to Jesus, who hath called you. Keep but your eye to him, of whom the brazen serpent in the wilderness was a figure, and he shall cure you of all diseases, of all wounds,
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and stings of serpents and scorpions, &c. that may attend you in the wilderness travel, which is the hour of your temptation. God is exalting him, in you, a Saviour; there is he manifested, viz. to destroy sin. Yea, "stronger is he that is in you, than he that is in the world:" he is able to bind the strong man, and cast him out; do but believe truly in him, and cleave to him. Remember there were evil spies of old, those that brought false intelligence, that Canaan was a pleasant land, but the way impassable; yet the faithful entered and inherited. Keep therefore in the righteous life of Jesus, and walk in his holy light, and you shall be preserved, through all exercises and difficulties, unto the eternal Canaan, the land of rest. Neither wonder at these things, that temptations attend you, or that the Lord trieth and proveth you; it is the way of all that are gone to God, for even Jesus was tempted and tried, and is therefore become our captain, because he overcame. Neither be ye cast down, because the Lord sometimes seemeth to hide his face from you, that you feel not always that joy and refreshment that you sometimes enjoy; I know what work the enemy maketh of these withdrawals of the Lord. Perhaps he will insinuate, that God hath deserted you in his displeasure, that you must never expect to see him, that he

will never come again: and, by these and the like stratagems, he will endeavour to shake your faith and hope, and distract you with fear, and to beget great jealousies and doubts in you; and by impatience and infidelity, frustrate your good beginnings. But though David said of old, in the distress of his soul, "One day shall I fall by the hand of Saul," yet he overcame him, and had the crown. Yea, the Lord Jesus himself cried out in the agony of the cross, "My God, my God, why hast thou forsaken me!" Nevertheless, he gloriously triumphed over all, and led captivity captive, for the joy that was set before him: which joy is before you; it is the mark of the price of your great and holy calling. Wherefore saint not, neither murmur, if your spiritual Moses seems to withdraw a while from you. Do not you make images in his absence, neither wax wanton; but possess your souls in holy fear and patience, waiting with holy reverence and diligence for his appearance, who is your victorious leader.

All these things are for your good, that proud flesh may be debased, and that the soul may be redeemed. Wherefore bear the hand of the Lord, whom he loveth, he chasteneth; his anger lasteth not for ever, but his mercies endure for ever. Shrink not
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from the pure operations of his holy word ; let it divide asunder between the soul and spirit, the joints and marrow in you ; suffer your right hands to be cut off, and your right eyes to be plucked out, that do offend : let not the pain scare you. O bear the pure searchings of this heavenly word. Yea, if your minds be stayed in it, you will find it to be a word of patience, which will keep you ; for all virtue is in it. Keep it, and be still : “ It is good,” said one of old, “ that a man should both hope, and quietly wait for the salvation of God. Yea, it is good for a man, that he bear the yoke in his youth (this is your youth) and such an one sitteth alone, and keepeth silence, because he hath borne it upon him.” Ah ! blessed are they that bear this holy yoke, who are come to this silence, who die daily ; that not they, but Christ may live and rule in them ; therefore hear him, and take up his cross, and follow him. Follow him, keep him company ; he hath beaten the path, and trod the way ; start not aside at his cup, neither shun his baptism : go with him to Caiaphas, to Pilate, and to the cross ; die with him to the world, and you shall rise with him unto life eternal. Honour, glory, and immortality are at the end of this holy race : O that you may run it with cheerfulness and perseverance.

But this is not the utmost stratagem of the enemy; he hath yet a more plausible, and a more dangerous device, wherewith to destroy the holy sense that God hath quickened, where he seeth these temptations resisted, and that he cannot hinder a religious work in the soul, by any of his baits taken from the things that are seen; and that is, his drawing you into imaginations of God, and Christ, and religion; and into religious duties, not in God's way or time; nor with Christ's Spirit. Here he is transformed into the appearance of an angel of light, and would seem religious now: a saint, yea, a leader into religion, so that he may but keep him out of his office, whose right it is to teach, prepare, enable, and lead his children with his holy power and spirit. Yea, if he can but keep the creature's will alive, he knoweth there is a ground for him to work upon; a place that he can enter, and in which his seed will grow. If this will of man be standing, he knoweth that the will of God cannot be done on earth, as it is done in heaven. O this will is God's enemy, yea, the soul's enemy; and all will-worship ariseth hence: Yea, it is the offspring of the serpent, and of the will of man, and it can never please God. Let all beware of this; "God is a spirit," and he will be worshipped in his own spirit, in his own life.

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The worship of God standeth in the will of God; and is not brought forth of the will of the flesh, or of the will of man. Remember, that the word came not to Esau, the first birth, the hunter, that staid not at home; but to Jacob, the plain man, he that dwelt in tents; to him came the word of the Lord, that dwelt in a still and quiet habitation. For in the true silence is God's word heard, into which the hunting nature of Esau, the first birth, can never come. It can never stand still, and therefore it can never see the salvation of God. Against this nature watch; and know Jacob, that inherits the birth-right, the election of God (though now a worm) to wrestle and prevail. The worm Jacob, is Israel a prince, to whom belong the statutes and the ordinances. "The word came to Jacob, and the statutes to Israel." Here is dominion, government, exaltation: this is the lot of worm Jacob. Wait, therefore, till the angel move upon the waters, before you step one step. Are ye followers of the Lamb, that hath visited you, the Captain of your salvation? Run not in your own wills; wait for his word of command, do nothing of your own heads and contrivings, yet do all with diligence that he requireth. Remember what became of them of old that offered false fire: O stay till a coal from his holy altar touch your hearts and your lips.

Jesus.

Jesus told his mother at the marriage in Cana in Galilee, his hour was not yet come: he rejected the will in her, and staid, till his time was come, that is, his Father's time, in whose hands are the times and seasons: whose will he came to do, and not his own: leaving us therein a blessed example, that we should also follow his steps; that is, not to attempt to perform even things of God in our own wills, nor out of God's season and time, which is the best: for in his seasons he is with us; but in our own seasons and wills he withdraweth himself from us. And this is the cause that the nation's worshippers have little sense of God in their hearts, and that their priests cry out against inward sense; lest the people should go alone, and come to a more acceptable worship.

My dear friends, as you would enjoy God's presence, love, and life, and be acceptable with him, wait in his holy light and spirit, that hath visited you, against these stratagems of Satan, and wake not your beloved before his time: watch against the will, that instrument of Satan and enemy of God's glory, and your own comfort. Let it be bridled, subjected, and kept under Christ's yoke, yea, subdued, that the will of God may be done in you and by you, which bringeth glory to the Lord, and eternal peace

to the soul. One sigh, rightly begotten, outweigheth a whole volume of self-made prayers: for "That which is born of flesh, is flesh," and reacheth not to God's kingdom, he regardeth it not; and all that is not born of the spirit is flesh. But a sigh, or a groan, arising from a living sense of God's work in the heart, it pierceth the clouds, it entereth the heavens; yea, the living God heareth it, his regard is to it, and his spirit helpeth the infirmity. He loveth that which is of himself, and hath care over it, though as poor as worm Jacob. "For the cries of the poor, and the sighings of the needy will I arise, saith the Lord." The poor in spirit, that have parted with all, that they may win Christ; that need him only, and seek him above all: who have no helper in the earth, but have denied all earthly helps, that he might bring and work their salvation for them. And as you are not to run in your own wills, nor to offer up sacrifices of your own preparing, so have a care how you touch with those that do; how you bow to their wills, and join with their sacrifices. For all these things greatly help to extinguish the divine sense begotten in your hearts by the word of life. And as you are faithful to the light and Spirit of Christ, which giveth you to discern and relish, between that which standeth in your own will, and the

the will and motion of the Spirit of God in yourselves ; so will you, by the same light, discern and savour between that which proceeds from the will of man, and the will and motions of the Spirit of God in others ; and accordingly either to have, or not to have, fellowship with them : for what hath light to do with darkness ? or what hath spirit to do with flesh ? or what hath life to do with death ? “ For the grave cannot praise thee, O Lord ; death cannot celebrate thee ; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as doth my soul this day.” This was the testimony of the blessed prophet Isaiah, and it standeth true for ever. According to the prophet, “ Thou hast ordained peace for us, for thou hast wrought all our works in us.”

Wherefore I exhort you, in the Spirit of Truth, and in the counsel of the God of Truth, keep in the divine sense and watch, if you would endure to the end in the will of God. And I say again, touch not with man-made ministers, nor man-made worships, let their words be never so true : it is but man, it is but flesh, it is but the will ; and it shall have no acceptance with God. O this is the golden cup of the whore, that is gone from the leadings of the spirit, with which the nations

nations are defiled; have nothing to do with it. Keep to Christ Jesus, God's great light; follow him as he shineth in your hearts, and ye will not walk in darkness, but have the light of life; not of death to condemnation, as in the world; but unto life, which is justification and peace. And remember, that nothing bringeth to Christ, that cometh not from Christ. Wherefore, all ministry that cometh not from Christ, God's great prophet and high-priest, to all true true-born Christians, cannot bring people to Christ. Man only gathereth to man, to hear and believe in man, and depend on man; and if the church of Corinth sought a proof of Christ's speaking in Paul, that had begotten them, and had wrought the signs and works of an apostle in them; how much more reason have you to demand a proof of Christ's speaking in the priests and ministers of this world, who have not wrought the signs and works of the apostles or true ministers? And by what should you try them, but by the light and Spirit of Christ in you? Yea, it is Christ Jesus in you; that giveth you to favour, if others speak from Christ in them. And this the apostle referreth the Corinthians to, for a proof of Christ's speaking in him: for nothing leadeth to God, but that which came from God, even Christ Jesus the Son of God. O let him be your vine, and know him to be

be your fig-tree; sit under his holy teachings, whose doctrine shall drop as myrrh upon your souls: he will feed you with the bread of God that cometh from heaven, that feedeth and leadeth them thither that feed upon it; and he is that bread.

Therefore wait and watch unto his daily and hourly visitations to your souls, and against all the approaches of the enemy, that so he may not take you at unawares; but that you may be preserved from the power of his darts, and the force of his temptations, by the holy armour of light, the defence of the faithful ancients: "If you be willing and obedient, you shall eat the good of the land." Now is your day, now is your time; work while the light is with you: "For the night cometh, in which none can work." Not only the night of eternal darkness to the wicked; but the night of death unto all: for in the grave there is no repentance, neither can any man there work the works of God. You know the foundation: Is he else? Is he precious to you? Have ye chosen him? Yea, I am satisfied you have: see what you build upon him. Have a care of hay, straw, and stubble. Have a care of your own wills and spirits. Labour not for the bread that perisheth, as all the bread of man's making doth; but labour you in the light

light and strength of the Lord, for the bread that never perisheth, that bread that cometh from heaven, that nourisheth the soul in that life that is heavenly, that is "hid with Christ in God," the root and Father of life; that of this fountain you may drink, that is clear and pure, that cometh from the throne of God, and of the Lamb, and not of the muddy puddle of man's invention. There is a bread that perisheth, and there is a drink that perisheth; and wo to them that feed thereon, for their souls shall perish also, if they repent not. But there is a bread that never perisheth, and there is a fountain that springeth up unto eternal life, and blessed are they that feed and drink thereof, for they shall have eternal life with God. This is that which only satisfieth what is born of God; it will feed on no other bread, nor drink of no other water. I cannot but warn you all, that are come to the Lord's day, that you cease from all other food, from man and man's will and invention, for that stiflcth the divine sense; that overlayeth and killeth this heavenly birth. There are no grapes to be gathered of thorns, nor figs of thistles: keep to your own vine and fig-tree, Christ Jesus; sit under him, that you may eat of his fruit, which is the fruit of life, the hidden manna; hid from the nature and spirit of this world, a mystery thereunto. Two things

things consider ; first, you must wait till the manna cometh ; and then you are not to be idle ; you are to work ; and next, as it daily cometh, so it must be daily gathered and fed upon : for the manna that was gathered yesterday, will not be food for to day ; it will not keep for that use. And as it was outwardly, so it is inwardly. Time past is none of thine : it is not what thou wast, but what thou art ; God will be daily looked unto. Didst thou eat yesterday ? That feedeth thee not to day. Therefore Jesus taught his disciples, and us in them, to pray for our daily bread ; for the present sustenance, and to look no farther, but depend upon the Lord, and live by faith in him, that raised up Jesus from the dead, so that the time to come is no more ours, than the time past can be recalled.

Wherefore, blessed are they that fear the Lord, and confide in him, they shall never be confounded : they shall lack no good thing ; for the Lord loveth Israel, he is good unto Israel, and all that are of an upright heart ; whose hearts look up to heaven, and not down to the earth ; neither love nor live in the vain lusts of the world : such shall abide in his holy tabernacle, such shall dwell in his holy hill, even they that walk uprightly, that work righteousness, and speak
the

the truth in their hearts; in whose sight a vile person is contemned, but who honour them that fear the Lord.

O, my dear friends, I know experimentally, that this is hard to flesh and blood, that which is born of the corruptible seed; but that can never enter into the kingdom of God: that must be crucified by Christ, that hath crucified Christ: blood requireth blood. Wherefore give that which is for the famine, to the famine; for the fire, to the fire; and for the sword, to the sword. Let all the sinful lusts be famished; let the stubble be burnt; and the corrupt, yea, and the fruitless tree that cumbereth the ground, be cut down and cast into the fire. Let the work of the Lord be done in you; let him purge his floor, and that thoroughly; that you may come out as pure as gold seven times tried, fitted for his use that hath chosen you; that you may bear his mark, and wear his inscription, "Holiness to the Lord;" so will you be vessels of honour in his house. Therefore I say, let your houses be swept by the judgment of the Lord, and the little leaven of the kingdom leaven you in body, soul, and spirit, that holy temples you may be to his glory. This I know is your desire, that are on your travel to this blessed enjoyment.

Well,

Well, you believe in God, believe also in Christ the light that hath visited you : and if you truly believe, you will not make haste : you will not make haste out of the hour of judgment ; you will stay the time of your trial and cleansing, that you may be, as I said, as pure as gold seven times tried ; and so receive the Lord's mark and stamp, his image and approbation ; that you may be his throughout, in body, soul, and spirit ; sealed to him in an eternal covenant.

Dear friends, gird up the loins of your minds, watch and hope to the end ; be not slothful, neither strive ; despond not, nor be presumptuous : Be as little children ; “ for of such is the kingdom of God.” Dispute not, neither consult with flesh and blood : let not the prudence of this world draw you from the simplicity that is in Christ Jesus. Love and obey the Truth ; hide his living word in your hearts, though it be as an hammer, a fire, a sword, yet it reconcileth, and bringeth you to God, and will be sweeter to you that love it, than is the honey and the honey-comb. Fear not, but bear the cross, yea, without the camp, the camp of this world's lusts, glory, and false worships. But this know, when the enemy cannot prevail by any of these stratagems, if you resist him as the God of this world's glory, the prince

prince of the air, and the false prophet, then
 he turneth dragon; then he declareth open
 war; then you are hereticks, fanaticks, en-
 thusiasts, seducers, blasphemers, unworthy to
 live upon the earth. But in all these things
 "Rejoice, and be exceeding glad, for great
 shall be your reward in the kingdom of the
 Father." What if your parents rise up
 against you; if your brethren betray you; if
 your companions desert and deride you; if
 you become the song of the drunkard, and
 the scorn and merriment of the vile person:
 yea, though the powers of the earth should
 combine to devour you, let not your hearts
 be troubled. Shun not the cross, but despise
 the shame, and cast your care upon the Lord,
 who will be afflicted with you in all your
 afflictions: in the fire he will be with you,
 and in the water he will not forsake you. O
 let your eye be to him, whose name is as a
 strong tower, the sanctuary of the righteous
 in all ages; that you may be able to say in
 your hearts, with David of old, "The Lord
 is my light and my salvation, whom shall I
 fear? The Lord is the strength of my life,
 of whom shall I be afraid? Though an host
 should encamp against me, my heart shall not
 fear; though war should rise against me, in
 this will I be confident. One thing have I
 desired of the Lord, that will I seek after,
 that I may dwell in the house of the Lord all
 the

the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion, he shall set me upon a rock. When my father and my mother forsake me, then the Lord will take me up. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord."

O, my dear friends, let it be your daily and hourly work to wait upon God. How often does David speak of waiting upon God? He felt the sweetness of it; therefore retire into your holy chamber: be still, and the Lord will speak comfortably unto you. Blessed are they that wait upon him; whose expectations are only from him. "For though the youth shall faint and be weary, and the young men shall utterly fail, they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." "I waited (said David), patiently for the Lord, and he inclined unto me, and heard my cry." And this was his testimony, "Behold, the eye of the Lord is upon them that fear him, to deliver their souls from death, and to keep them

them

them alive in famine : for the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." David knew it, therefore he could speak it.

O, my dear friends, who are compassed about with many tribulations ; the Lord God, your staff and strength, is near you to sustain you. Have ye borne the holy reproach of Jesus, and despised the shame of his cross, and did he ever desert you ? Be not cast down, though to the eye of reason there seemeth none to help, no, not one to save : though enemies within, and enemies without, encamp themselves about you ; though Pharaoh and his host pursue you, and great difficulties be on each hand of you, and the dismal Red Sea be before you, stand still ; make no bargains for yourselves, let all flesh be silent before the Lord, and his arm shall bring you salvation. Yea, when you are ready to go down into the pit, that your throat is dry with crying, and your eyes seem to fail with waiting, his salvation shall spring as the morning ; because his mercies are to all generations, and that the seed of Jacob never sought his face in vain. " The poor man crieth," saith David. What poor man was this ? He that is poor in his own eyes, that hath no helper in the earth but God. This poor man cried, " and the Lord heard

heard him, and saved him out of all his troubles." Our souls, said the righteous of old, waited for the Lord, for he is our help, and our shield for ever.

Wherefore, my dear friends, be not you discomfited, for there is no new thing happened unto you : it is the ancient path of the righteous. "For thy sake, (says David), have I borne reproach: I am become a stranger to my brethren, and an alien unto my mother's children. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment, and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards. Save me, O God; for the waters are come in unto my soul; and the water-floods are ready to swallow me up. They persecute him, whom thou hast smitten; and they talk to the grief of those whom thou hast wounded." Do you not know this, dear friends? Are not your tears become a reproach, your fasts a wonder, your paleness a derision, your plainness a proverb, and your serious and retired conversation a bye-word? Yea, when the Lord hath wounded, have not they also grieved? And when the Lord hath smitten you, have not they mocked? But this was David's joy; "The Lord is my Shepherd, I shall

I shall not want: he restoreth my soul, he leadeth me in the path of righteousness for his name's sake: he maketh me to lie down in green pastures: he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff comfort me." Who was the comforter and preserver of Shadrach, Meshach, and Abednego, that refused to obey the king's command against the commandment of God. They would not bow to his image; but rather chose the fiery-furnace, than to commit idolatry, or bow to another thing, than to the living God. "Did not we cast three men into the midst of the fire? (said Nebuchadnezzar); lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." O, my friends, the fire obeyeth him, as well as the winds and seas. All power is given to the Son of God, who is given to you for your salvation. Well, Shadrach, Meshach, and Abednego, the king calleth out of the fire, and they have no harm; though the mighty men that cast them into the fiery-furnace, were consumed. The God of Shadrach, Meshach, and Abednego, is magnified by the king's degree; and Shadrach, Meshach, and Abednego, are by the king highly preferred.

ferred. Here is the end of faithfulness; here is the blessing of perseverance; God will bring honour to his name, through the patience and integrity of his people.

And it was this Son of God that preserved Daniel in the lion's den; it was his voice, that David said, "Divideth the flames of fire; he rideth upon the winds, he sitteth upon the floods. The voice of the Lord is powerful; the voice of the Lord is full of majesty: they that trust in him shall never be confounded. Blessed are they whose God is the Lord; for he is a present help in the needful time of trouble. The angel of the Lord encampeth round about them that fear him, and he delivereth them. O taste, and see, that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, for there is no want to them that fear him. The young lions shall lack, and the old lions suffer hunger; but they that seek the Lord, shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth them out of them all; for the Lord redeemeth the souls of his servants, and none of them that trust in him shall be made desolate."

For which cause, my dear friends, cast away every weight, and every burden, and the

the sin that doth so easily beset you. Neither look at the enemy's strength, nor at your own weakness; but look unto Jesus, the blessed author of your convincement and faith: the mighty one, on whom God hath laid help, for all those that believe in his name, receive his testimony, and live in his doctrine; who said to his dear followers of old, "Be of good cheer, I have overcome the world. Fear not little flock; it is your Father's good pleasure to give you the kingdom: and they that endure to the end shall be saved. I will not leave you comfortless, (said he), I will come to you; he that is with you, shall be in you." This was the hope of their glory, the foundation of their building, which standeth sure. And though sorrow cometh over night, yet joy shall come in the morning. "Ye shall weep and lament, (said Jesus), but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy, and their rejoicing into howling. And lo I am with you to the end of the world." Be ye therefore encouraged in the holy way of the Lord; wait diligently for his daily manifestations unto your souls, that you may be strengthened in your inward man, with might and power, to do the will of God on earth, as it is done in heaven. "O watch, that you enter not into temptation, yea, watch unto prayer, that you
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enter not into temptation, and that you fall not by the temptation." Christ said to Peter, "Canst not thou watch one hour?" Every one hath an hour of temptation to go through; and this is the hour that every one is to watch. Jesus, the captain of our salvation, was under great temptations; he was sad unto death; he did sweat drops of blood; but he watched, he prayed, he groaned, yea, he cried with strong cries; but through suffering overcame. And remember, how in the wilderness he was tempted, but the angels of the Lord ministered to him. So they that follow him in the way of the tribulations and patience of his kingdom, God's angel shall minister unto them all: yea, he will keep them in the hour of temptation; he will carry their heads above the waves, and deliver them from the devouring floods.

Wherefore, finally, my friends, I say unto you, in the name of the Lord, "Be of good cheer!" look to Jesus, and fear not man, whose breath is in his nostrils; but be valiant for the truth on earth. "Love not your lives unto the death, and you shall receive a crown of life and glory;" which the God of the fathers, the God of the prophets, the God of the apostles, and the God of the martyrs, and true confessors of Jesus; yea, the

the God and Father of our Lord Jesus Christ, shall give unto all those that keep the pure testimony of his Son in their hearts, and patiently and faithfully endure to the end.

“ Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy : to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.”

I am your friend, that sincerely loves you, and earnestly travails for your redemption,

WILLIAM PENN.

THE END.

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